

Development of Islamic Character Education Through The Naqsyabandiyah Qadiriyyah Order Among The Sasak Wetu Telu Community

Sirajun Nasihin^{1*}, Abdul Haris Rasyidi², Ulyan Nasri³

^{1,2}STIT Palapa Nusantara, NTB, Indonesia

³Institut Agama Islam Hamzanwadi NW Lombok Timur, Indonesia

*Corresponding Author: nasihin21271@gmail.com

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Abstract: This study aims to analyze the development of Islamic character education through the Naqsyabandiyah Qadiriyyah Order among the Sasak Wetu Telu community. As part of the local Islamic tradition, the Wetu Telu community has a unique approach to religious practice and social life. The approach of this order is not only aimed at strengthening spiritual understanding, but also at shaping the moral character of the community through Islamic values, such as honesty, patience, and discipline. The study used a qualitative approach with a field study method involving observation and in-depth interviews with order leaders and the local community. The results of the study indicate that the teachings of the Naqsyabandiyah Qadiriyyah Order play a significant role in shaping adaptive Islamic character among the Sasak Wetu Telu such as strengthening Islamic identity, impacts on personal and social life, the role of exemplary tarekat figures, character formation through spiritual discipline, integration of Islam with local culture especially in terms of developing spirituality integrated with local socio-cultural values. These findings confirm that the integration between the order and character education can be a contextual and relevant model of Islamic character development for communities with local Islamic traditions.

Keywords: Islamic character education, Naqsyabandiyah Qadiriyyah order, Wetu Telu community.

INTRODUCTION

Islamic character education is an important effort in forming personality and instilling noble morals in every individual (Yunita & Mujib, 2021). This kind of education is very relevant for religious Indonesian society, because it instills values that originate from religious teachings (Faqihuddin, 2021) which is not only based on religious knowledge, but also on instilling moral and ethical values that reflect Islamic teachings (Dodi, 2019). In the context of the Sasak Wetu Telu community in Lombok (Simopati, 2021), Islamic-based character education practices have their own unique characteristics which are combined with the traditions of the tarekat.

In several areas (where the research data was taken) such as Pademara Village, East Lombok, Landah, Central Lombok and Muhajirin Village, Its uniqueness can be seen from several aspects such as (1) The practice of practicing tarekat in society does not only focus on religious rituals alone (Hafil, 2016), but also in strengthening local values, such as mutual

cooperation, respect for ancestors and simplicity and allowing the teachings of the tarekat to be integrated with everyday life (Dewi & Mirdad, 2023) and make character education easier to understand and accept by society. (2) Spiritual approach and daily practice through the practice of dhikr and spiritual discipline (Lubis & Naldo, 2024), It is believed by the community to be a way to gain inner peace, patience, and self-control. Its teachings become daily practices that help shape Islamic character sustainably, in a practical and easily applied way in their social environment. (3) Emphasis on communal values where the practice of the tarekat is often carried out together (Khamim, 2022), such as in the form of a zikir assembly or pengajian, which can strengthen the sense of brotherhood and solidarity in society. (4) Character education in the Sasak Lombok community is often delivered through the exemplary behavior of respected religious figures and local leaders. This is considered to make character education more effective, because the community witnesses directly that these values can be applied in real

terms by the figures who are their role models (Nasri, 2024).

Besides that, (5) Islamic values in the teachings of the tarekat (Yusuf, 2021) adapted to Sasak cultural values, such as simplicity and respect for ancestors. This local wisdom enriches character education, making it more relevant and useful in facing the challenges of modernization, while maintaining cultural identity. Through the tarekat approach, especially the Naqsyabandiyah Qadiriyah, the Sasak Wetu Telu community in general not only studies the ritual aspects of Islam, but also instills Islamic character values, such as honesty, perseverance and simplicity. Character education based on this tarekat becomes a means for society to develop their spirituality and morality in everyday life, while also bridging religious and cultural traditions that are passed down from generation to generation.

The Naqsyabandiyah Qadiriyah order is one of the orders that developed among the Sasak Wetu Telu (Nasihin et al., 2024), which emphasizes the development of spirituality and character through special practices, such as dhikr and spiritual discipline. The teachings of this order include more than just formal religious understanding but also strengthen social values such as honesty, hard work, and sincerity which are the foundation for building Islamic character in everyday life. This study is relevant considering the importance of tarekat in Sasak society as a medium for internalizing Islamic values in accordance with local wisdom (Bahdar & Gunawan, n.d.). The Sasak Wetu Telu people are known for maintaining unique local religious traditions that often differ from mainstream Islamic religious practices in Indonesia.

However, the practice of the Naqsyabandiyah Qadiriyah order combined with the Sasak Wetu Telu customs shows an effective way to strengthen Islamic character in an inclusive and adaptive manner. This study aims to identify how the Naqsyabandiyah Qadiriyah Order can be an effective medium in developing Islamic character education among the Sasak Wetu Telu community, with a focus on religious values that support the formation of strong and relevant Islamic character in the social and cultural context of the community in Pademara Village, Landah and Muhajirin Village.

Based on this, the relationship between the uniqueness of character education practices in the Sasak Wetu Telu community and the reasons for conducting this research are as follows: (a) Islamic character education in the Sasak Wetu

Telu community offers a different perspective because of its integration with local culture. This is interesting to study because many studies of character education focus on the implementation of Islamic values in general, but few explore its application in the context of local culture such as in the Sasak community (Muliadi & Nasri, 2023). (b) Many religious education practices tend to ignore local aspects, making them difficult to accept or irrelevant for communities with unique cultures such as Sasak Wetu Telu. So that the integration between tarekat and local wisdom can form a model of Islamic character education that is in accordance with the needs and cultural values of the local community. (c) With the increasingly strong current of modernization, there is concern that local cultural identity is being eroded. The practice of tarekat which is fused with Sasak cultural values in Lombok, plays an important role in maintaining identity through distinctive character education. (d) Character education through orders such as Naqsyabandiyah Qadiriyah not only teaches religious values, but also forms individual characters who have spiritual depth and social sensitivity. Given the holistic approach (“Pendekatan Holistik Dan Kontekstual Dalam Mengatasi Krisis Karakter Di Indonesia,” 2006) Currently, this is being done to explore how character education through tarekat can form a complete Islamic personality and can include spiritual, moral, and social aspects and provide a positive impact on life and the community as a whole (Atsani et al., 2023).

In other words, this research was conducted to provide a deeper understanding of how the unique approach of the Naqsyabandiyah Qadiriyah Order can strengthen Islamic character education in the Sasak Wetu Telu community, as well as produce new insights that can be applied to the development of character education in other communities that have similar cultural characteristics.

METHODS

This research uses a qualitative approach with field research methods (Hennink et al., 2020), aims to explore in-depth data regarding the development of Islamic character education through the Naqsyabandiyah Qadiriyah Order among the Sasak Wetu Telu community. Field research is a method that allows researchers to interact directly with research objects, so they can gain a richer and more contextual understanding

of the phenomena being studied (w Creswell, 2016).

This research was conducted in Pademara Village, Landah and Muhajirin Village, which are the centers of the Sasak Wetu Telu community. These villages were chosen because they have Sasak communities that strongly practice the Naqsyabandiyah Qadiriyyah order, making them ideal places to understand how this order influences the formation of Islamic character in everyday life.

The research subjects included tarekat figures, religious leaders, community leaders, and members of the Sasak Wetu Telu community who actively participated in tarekat activities. Subject selection was carried out using purposive sampling (Campbell et al., 2020), namely selecting informants who are considered to have a deep understanding of tarekat practices and the application of character education values in their daily lives (Campbell et al., 2020). Key informants include congregation members and leaders of the congregation who are role models in character education.

Data was collected through several main techniques, namely:

1. Participatory observation, namely the researcher is involved in various tarekat activities, such as zikir assemblies, pengajian, and routine tarekat practices. Participatory observation allows researchers to understand how Islamic character values are taught and implemented in tarekat activities, as well as to directly observe social interactions between community members in the context of the tarekat. (Ciesielska et al., 2018).
2. In-depth interviews, namely researchers conducting semi-structured interviews (Adeoye-Olatunde & Olenik, 2021) with religious figures and community members. This interview was designed to explore the informants' understanding of the role of tarekat in character formation and how tarekat teachings are integrated with local cultural values. This in-depth interview is expected to provide authentic perspectives from informants regarding their experiences and views.
3. Document study, namely the researcher collects related documents, such as books on the teachings of the Naqsyabandiyah Qadiriyyah Order, records of the order's activities, and writings on the history and culture of the Sasak Wetu Telu community.

This document study helps to enrich the data, provide historical context, and complement the information obtained through observation and interviews (Bowen, 2009).

Meanwhile, the data obtained was analyzed using thematic analysis, which includes three stages.: (1) data reduction (ur Rehman et al., 2016), where irrelevant data is filtered and categorized based on themes related to Islamic character education in the tarekat; (2) data presentation, namely organizing data in the form of narrative descriptions to facilitate understanding of the main patterns and themes; and (3) drawing conclusions, namely in-depth interpretation (Wickham & Wickham, 2016) regarding how Islamic character values are formed through tarekat teachings in the Sasak Wetu Telu community.

FINDINGS AND DISCUSSION

Findings

This study produced a number of important findings that explain the role of the Naqsyabandiyah Qadiriyyah Order in forming and developing Islamic character education in the Sasak Wetu Telu community. These findings were obtained through participatory observation, in-depth interviews, and document studies related to the order's activities and the views of the Sasak Wetu Telu community on Islamic character education.

Integration of Islamic Values with Local Culture

The Sasak Wetu Telu community combines Islamic values taught in the Sufi order with local wisdom that has long developed (Hartono & Rosidi, 2017). Values such as honesty, simplicity, and mutual cooperation are applied in the daily lives of the community and taught through tarekat activities. The integration implemented by the community makes character education more easily accepted by the local community, because Islamic values are wrapped in the form of practices that are already familiar in the community's customs.



Figure 1. Interview with TGH. Syarif Hidayatullah, secretary of the Naqsyabandiyah Qadiriyyah order

In practice, the Sasak Wetu Telu community in the three villages combines Islamic values taught in the tarekat with local wisdom that has long developed, thus creating harmony between religious teachings and local cultural traditions. Values such as honesty, simplicity, and mutual cooperation are guidelines for daily life that are consistently applied by the community (Wahyuni et al., 2024). For example, honesty is seen in the way people are open and honest in every interaction, both in family and social matters. Simplicity is manifested in a lifestyle that is not excessive, appreciates what is owned, and prioritizes shared needs over personal desires.

Meanwhile, the practice of mutual cooperation, considered as part of local wisdom values, is practiced through cooperation in activities such as building houses, places of worship such as mosques and prayer rooms, cleaning the environment, or holding religious events. These values not only strengthen social relations between residents, but also strengthen the religious identity of the Sasak Wetu Telu community, which still adheres to Islamic principles while maintaining local traditions.

Character Education Practices through Spiritual Discipline

The Naqshbandiyah Qadiriyyah order emphasizes the importance of continuous spiritual practices, such as daily dhikr and voluntary fasting (Sirnopati, 2022). These exercises not only deepen the spirituality of the members of the order but also shape their character to be more patient, disciplined, and consistent in upholding Islamic principles.



Figure 2. Interview with Ahmad Hanafi, Representatives of the tarekat holders in Lando Village

Furthermore, in the practice of the Naqsyabandiyah Qadiriyyah order, especially in spiritual aspects such as daily dhikr and Sunnah fasting are carried out diligently and continuously. Through dhikr, members of the order are invited to always remember Allah in every daily activity, so that they can grow a sense of tawakal, inner peace, and closeness to the Creator. Meanwhile, Sunnah fasting trains them to control themselves from lust, train patience, and foster social sensitivity towards those in need.

These spiritual practices not only deepen their relationship with God (Lubis & Naldo, 2024), but also form a strong character and integrity. The virtue of patience, for example, is reflected in their ability to face life's trials with an open heart and without giving up easily. The discipline embedded through the practice of dhikr and fasting also makes them consistent in adhering to Islamic teachings, both in personal behavior and in society.

For the Sasak Wetu Telu community, this order is a means to combine Islamic values with local wisdom, where steadfastness in worship is in line with the spirit of mutual cooperation, simplicity, and mutual respect. Thus, members of the Naqsyabandiyah Qadiriyyah order not only become individuals who are more religiously obedient, but also become part of a more harmonious and noble society.

Character Education in Social and Personal Life

Character education based on tarekat has a significant positive impact on the social and personal lives of members of the Sasak Wetu

Telu community, especially in Pademara Village, Landah and Muhajirin Village. The community feels more empathetic, cares about others, and is more obedient in practicing Islamic teachings. Togetherness in the tarekat increases social solidarity and strengthens community ties. Character education developed through this tarekat also helps community members face life's challenges more positively and adhere to religious values (Muliadi et al., 2024).

Character education based on the tarekat among the Sasak Wetu Telu community has brought real positive impacts, both in their social and personal lives. For example, in daily life, tarekat members show high empathy by actively participating in social activities, such as helping neighbors in trouble or getting involved in village mutual cooperation events. When a resident is sick or needs help, tarekat members are usually the first to come to provide assistance, either in the form of manpower or materials. In addition, their concern for others is also seen in the habit of sharing, especially when there are religious events or traditional rituals, such as the "dulang" ceremony or when holding joint prayers. In these events, they provide dishes that can be enjoyed together, reflecting the spirit of solidarity and brotherhood.

In terms of obedience, members of the Naqsyabandiyah Qadiriyyah order from the Sasak Wetu Telu community are also more consistent in performing the five daily prayers and additional practices such as daily dhikr. They even often invite family and neighbors to participate, so that the religious practices taught in this order are not only personal rituals but also strengthen the spiritual life of the entire community. Through this commitment, character education based on the order becomes a solid foundation in forming a society that is religious, caring, and has high solidarity.

Furthermore, the impact of this tarekat-based character education is increasingly visible when the values taught are not only limited to the internal scope of the tarekat, but also affect the lives of the wider community. Over time, the positive behavior of tarekat members in showing empathy, discipline, and obedience to Islamic teachings becomes an example followed by the surrounding community. The values of mutual cooperation and social concern practiced by them

are contagious to the community, creating a more harmonious and mutually supportive environment.

For example, when there is a big event such as the Prophet's Birthday or a traditional celebration, not only the members of the order are involved, but the entire community takes part, creating a stronger social bond. They also often hold joint studies or pengajian activities in the village hall, which are open to all levels of society. This opens up space for those who may not have been active in religious activities to participate, deepen their religion, and adopt the values that have long been internalized by members of the order.

On the other hand, this tarekat-based character education also strengthens the Islamic identity of the Sasak Wetu Telu community while still respecting their local wisdom. Islamic values instilled through the Naqsyabandiyah Qadiriyyah tarekat are not only applied in mahdah worship, but also in customs such as wedding ceremonies, births, and funerals. This forms a synergy between religious teachings and local traditions, creating a unique and harmonious form of religiosity.

With this approach, the tarekat becomes not only a personal spiritual path but also an important instrument in building character and social solidarity. This has the potential to create a society that is not only religious, but also has noble morals and is ready to face social challenges with strong Islamic values.

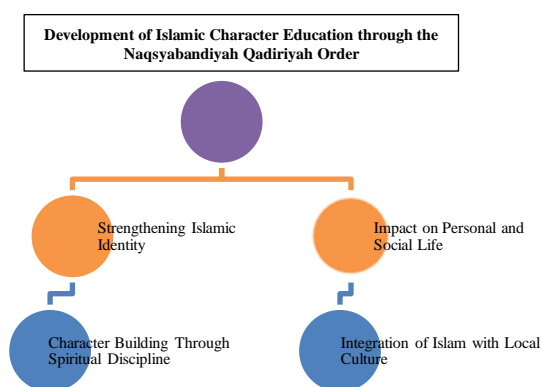


Figure 3. Development Of Islamic Character Education Through The Naqsyabandiyah Qadiriyyah Order Among The Sasak Wetu Telu Community

Discussion

Research findings on the development of Islamic education character through the Naqsyabandiyah Qadiriyyah order among the Sasak Wetu Telu community show several concrete examples that show how Islamic values are applied and assimilated with local wisdom. Here are some examples along with relevant explanations, accompanied by literature references to support further understanding;

1. Integration of Honesty and Simplicity Values with Local Traditions

In daily practice, the Sasak Wetu Telu community, who follow the teachings of this tarekat, often practice the value of honesty in a simple style, such as in managing agricultural products or commerce. They are accustomed to trusting each other in transactions without written contracts, based on honesty and trustworthiness. This value is reinforced through the tarekat assembly which teaches the importance of the "sincere" nature in social interactions. Integrating the value of honesty into local culture can create a harmonious social atmosphere where trust becomes the main foundation of community interaction (Muliadi et al., 2024).

2. Formation of Discipline Through Dhikr and Sunnah Fasting

Under the guidance of the tarekat, the Sasak Wetu Telu community is trained to perform daily dhikr and Sunnah fasting, which are carried out together in the tarekat community. Dhikr, which is carried out every day, trains time discipline and inner peace, while Sunnah fasting teaches patience and self-control. This discipline is also seen in their community's mutual cooperation activities, which are held on a fixed schedule and involve all members of the community.

3. Exemplary Behavior of Sufi Figures in Learning Islamic Values

The figures in the Naqsyabandiyah Qadiriyyah Order act as role models, for example in kindness, sincerity, and generosity. They not only give advice but are also directly involved in social activities, such as helping the underprivileged or reconciling disputes within the community. These figures show real examples of how Islamic values can be applied in various social situations, so that followers of the order are motivated to apply the same values in their lives.

4. Solidarity and Empathy through the Congregation's Social Activities

The Naqsyabandiyah Qadiriyyah Order often holds social activities such as joint prayers and fundraising for members of the community in need. Through activities like this, members of the order learn to care for and help others, fostering empathy and compassion. For example, when a member is sick or a family member experiences a disaster, the entire order community works together to provide assistance.

5. Formation of Adaptive Islamic Identity

The Sasak Wetu Telu people practice Islamic teachings in a unique form according to local culture. Their Islamic identity remains strong, but is flexible to local culture, for example in the form of clothing, food and language. The congregation's activities support their way of maintaining their Islamic identity without abandoning their cultural roots. Another example is in the commemoration of Islamic holidays, where local rituals such as *barzanji* or *zikir berjemaah* are combined with Islamic prayers.

6. Implementation of Tarekat in Character Education. The Naqsyabandiyah Qadiriyyah Tarekat offers a profound spiritual approach, which not only teaches discipline in worship but also forms personality through moral and ethical values.

This process includes various rituals and practices, such as dhikr and structured prayers, which help internalize the values of patience, sincerity, and tawakal (Nasihin et al., 2024). Dalam konteks masyarakat Sasak Wetu Telu, pendekatan ini sejalan dengan praktik-praktik lokal yang menghargai spiritualitas, sehingga mempermudah penerapan dan penerimaan dalam komunitas tersebut.

CONCLUSION

The conclusion of the study entitled "Development of Islamic Character Education through the Naqsyabandiyah Qadiriyyah Order among the Sasak Wetu Telu Community" shows that Islamic character education implemented through this order has a significant impact on various aspects of the personal and social lives of the community. The following are some of the main points of the conclusions from the findings:

1. Strengthening Islamic identity. The Naqsyabandiyah Qadiriyyah order plays a role in forming an adaptive Islamic identity among

the Sasak Wetu Telu community. By combining essential Islamic teachings with local cultural practices, this order creates a form of Islamic practice that is contextual and relevant to the social environment of the community. This results in a strong Islamic identity while respecting local wisdom.

2. Impact on personal and social life. Islamic character education developed through this tarekat has a positive impact on the social and personal life of its followers. In personal life, the discipline and patience instilled by the tarekat support the development of better individual morals. In social life, values such as empathy, mutual cooperation, and solidarity are built, thus strengthening social cohesion and creating a community that supports and cares for each other.
3. The role of exemplary figures of the tarekat. Tarekat figures play an important role as life examples for society, both in practicing Islamic values and in leading the community. Their attitudes, actions, and dedication become inspiring models, motivating followers to live a life in harmony with the teachings of the tarekat. This exemplary role is effective in strengthening Islamic values at the individual and community levels.
4. Character building through spiritual discipline. Spiritual disciplines, such as regular dhikr and voluntary fasting, play a central role in developing a strong Islamic character. These spiritual practices teach followers self-control, deepen their sense of gratitude, and increase their discipline, which not only impacts their spiritual aspects but also the quality of their interactions with others.
5. Integration of Islam with local culture. One of the unique features of this order is its ability to integrate Islamic values with the Sasak Wetu Telu culture. The harmonious approach between Islamic teachings and local culture helps create Islamic practices that do not conflict with local traditions, but rather enrich both. This makes the order's teachings easier to accept and practice in everyday life, and strengthens the cultural roots and spirituality of the Sasak community.

This study shows that the Naqsyabandiyah Qadiriyyah Order has a substantial role in the development of Islamic character that is rooted in local culture, relevant to the identity of the Sasak community, and plays a role in strengthening social relations and individual morality. This

shows that the approach to character education based on the order can be an effective alternative in forming a society that has moral integrity, deep spirituality, and strong solidarity.

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